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Millennial STAR

OFFICIAL PUBLICATION OF
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN

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CONTENTS

EDITORIAL

Whot God Wonts MARK E. PETERSEN....49

ARTICLES

Christ in My Life LOWELL L. BENNION....52

FEATURES

From the Pen of the Prophet....50
Bible Stories for Children EMMA MARR PETERSEN....56
Womon Behind the Mon....58
Melchizedek Priesthood....60
Servicemen ond the Church....63
Aoronic Priesthood....64
The Fomily Hour....66
News from the Stokes ond Missions....68
Missionory Activities....70

Front Cover : "Spring" by Bishop Wolter Chiles, the "Stor" Art Director

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EDITORIAL

What God Wants

BY PRESIDENT MARK E. PETERSEN

THE will of God is a factor in the lives of all people whether they know it or not, or whether they like it or not.

He is the creator. He established the conditions of life here on earth. We breathe the air he provided for us, we drink the water, we enjoy his sunlight and benefit from his rain. He made the earth the way it is, and set up what men call natural law.

Just as he influences us in these natural conditions, so he also affects us in our personal lives. If we eat incorrectly, we bring on forms of disease. If we go without adequate rest, we pay for it. If we use tobacco we suffer, maybe from cancer, high blood-pressure, coronary troubles or stomach ulcers. If we drink liquor we bear the consequences in many forms. Again these reflect what we call natural laws, or the laws of health. The Lord made our bodies and set up the conditions under which they remain healthy.

He also gives us our free agency. That is part of the Gospel plan. We will be judged according to our works, and therefore we are left free to perform such " works " as we please. Otherwise, our judgment would not be just.

Because of our free agency and men's tendency to violate the rights of others, some people start neighbourhood quarrels, some have family disagreements, and others cause international wars.

Sometimes men blame God for their troubles. They forget that we live under a set of laws and that violation of those laws brings upon us the difficulties that afflict us.

But they forget one thing more: that the laws of God are laws of happiness. God wants us to be happy. He has said that " man is that he might have joy." That is the purpose of our creation, and he created us.

We cannot blame the Lord for our misfortunes. His hope and his desire is that we shall be happy. But he knows that only through following him will that happiness come.

That is why the Saviour pleaded: " Come, Follow Me." That is why he promised his faithful disciples " the abundant life," if they kept his commandments.

God wants us to be well, so he gave us the laws of health. He wants us to be free from slavery of venereal disease and moral corruption, so he gave us the law of chastity.

He wants us to progress, advance and grow, so he commanded us to become perfect, even as he is himself.

He wants us to be free politically, so he has given us leaders who love liberty and laws to guide them.

He wants us to have a clear conscience, so he gave us laws to keep us from theft, lying and associated sins.

He wants us to prosper, so he gave us the law of the tithe.

He wants us to live in harmony with our neighbours and friends, so he gave us the Golden Rule.

He wants us to become like himself and return to his presence, so he sent to earth his only begotten Son to die for us and to show us the way of light in a world of darkness.

He gave us love without which there can be no happiness.

All this he gives us. But if we fail to accept the gift, of what value is it to us?

As we nourish our physical bodies by our daily bread, so we grow in spirit only if we adopt the ways of God, and they are shown clearly only in the restored Gospel of Jesus Christ, as given us by the Prophet Joseph Smith.

From the pen of the prophet

A PRINCIPLE OF PROGRESS

WHAT progress can there be for a man unconscious of his faults ? Such a man has lost the fundamental element of growth, which is the realisation that there is something bigger, better, and more desirable than the condition in which he now finds himself. In the soil of self-satisfaction, true growth has poor nourishment. Its roots find greater succour in discontent.

> "*Our pleasures and our discontents*
> *Are rounds by which we may ascend.*"

Heaven pity the man who is unconscious of a fault! Pity him also who is ignorant of his ignorance! Neither is on the road to salvation. "*The greatest of faults is to be conscious of none.*" (Thomas Carlyle.)

The first step to knowledge is a realisation of the lack of it, and the first step towards spiritual growth is the belief in a higher and better life, or conversely, a realisation of the meanness of one's present state. Repentance is the turning away from that which is low and the striving for that which is higher. As a principle of salvation, it involves not only a desire for that which is better, but also a sorrow, not merely remorse, but true sorrow for having become contaminated in any degree with things sinful, vile or contemptible.

It is not uncommon for people to have remorse for mistakes made, for follies and sins committed, but to have no turning away from such frailities and evils. They may even feel penitent; but "penitence," we are told, "is transient, and may involve no change of character or conduct." Repentance, on the other hand, "is sorrow for sin with *self-condemnation*, and complete turning away from the sin." It is, therefore, more than mere remorse; "it comprehends a change of nature befitting heaven."

New Scottish Mission President

PRESIDENT DAVID B. HAIGHT of Palo Alto Stake, California, has been called to preside over the Scottish Mission. He will replace President Bernard P. Brockbank who was called as an Assistant to the Council of the Twelve at the general conference in October.

He arrives in this country to take over his new assignment this month.

President Haight has been president of the Palo Alto Stake since 1951. He also is vice-chairman of the Oakland Temple District and of the San Francisco Welfare Region.

In past years he has served as a member of the high council, of a bishopric, as president of an elder's quorum, and Sunday School superintendent.

He is serving his second term as mayor of Palo Alto, a position he will resign to accept his new call. He is head of the Palo Alto Hardware Co. With two of his sons, he also operates a builders' supply firm. Before going into business for himself in 1952, President Haight was Montgomery Ward Co., regional manager at Chicago, Illinois, and merchandise manager of ZCMI in Salt Lake City.

During the Second World War, President Haight was a commander in the Navy Supply Corps on the Western Sea Frontier.

He has been active in a number of civic organisations. He is a past president of the Chamber of Commerce, a member of the advisory boards of the Boy Scout Council and the Red Cross, member of the Palo Alto-Stanford Hospital Committee, president of the merchants' association, member of the Peninsula Blood Bank board.

President Haight was born in Oakley, Idaho, September 2, 1906. He attended the public schools there then studied business administration at Utah State Agricultural College.

He married Ruby Olson, Fairview, Utah, in the Salt Lake Temple in 1930. They have three married children.

Mrs. Haight has been serving as Church co-ordinator for the Deseret Club at Foothill College. She has been a teacher in all of the Church auxiliaries. In addition, she has been a Primary stake board member, a member of the YWMIA take presidency and Palo Alto Ward Relief Society president.

* * *

DAVID THOMAS, veteran member of the Presiding Bishopric's staff, has been assigned to come to Europe to set up a financial membership and Aaronic Priesthood office here.

The announcement was made by Presiding Bishop John H. Vandenberg, who said the new office will be set up in Frankfurt, Germany.

Bishop Vandenberg said, after consultation with the First Presidency, that it was thought best to establish an office on the Continent through which the Church could funnel its work with the fast-growing membership in European stakes and missions.

Mr Thomas, the first representative of the PBO appointed to serve in Europe, will consult with European Mission President Theodore M. Burton, assistant to the Council of the Twelve, in establishing the new office of the PBO.

President & Sister Haight

New PBO to be set up in Europe

CHRIST IN

THE word "religion" brings to mind a great number of things—God, prayer, the "kirk," the minister or priest, worship, a way of life. Whatever else the Christian religion many include, however, the core and heart of it lies in man's relationship to Christ. This is particularly true of the Mormon, or Latter-day Saint faith.

True Latter-day Saints are, above all else, disciples of Jesus Christ. The riches and goodness of their religious faith depends largely on their understanding of the role that Christ plays in their life, providing this understanding is translated into living.

That Christ is the chief architect of our faith was made clear in the very beginning. The religion of the Latter-day Saints began in answer to a young man's fervent prayer. In a most unusual and remarkable manifestation of divinity, God, the Father, and Jesus Christ, the Son, appeared to Joseph Smith to reveal to him the truth. On this occasion, the Father addressed the petitioner and said simply, "*This is my beloved son. Hear Him!*" Thus Christ became the spokesman, the founder, and the author of our faith, with the blessing of His Father.

With John, we believe with all our hearts that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). In a beautiful passage from the *Book of Mormon*, Christ invites men to come unto Him. "*Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such have I laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved*" (3 Nephi 9:21, 22).

The initiation rite by which a person becomes a member of the Church of Jesus Christ of Latter-day Saints is a whole-souled witness of his acceptance of Christ. This is made explicit in a simple, succinct statement in a modern revelation:

> . . . *All those who humble themselves before God, and desire to be baptised, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the* Spirit of Christ *unto the remission of their sins, shall be received by baptism into His Church.* (Doc. & Cov. 20:37)

This passage makes Christ the very centre of our desire, aspiration and life.

Each Sabbath, as the Latter-day Saints meet in worship, they are privileged to pledge anew their intimate relationship to the Saviour. They partake of the broken bread and drink water of the cup, symbols of Christ's gift of His life for men, and thereby ". . . *witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him, and keep His commandments which he hath given them, that they may always have His Spirit to be with them*" (Moroni 4:3). They meet together often, not only thus to renew their baptismal faith, but to increase it by studying the life and teachings of Christ, that they might learn to be His true disciples in deed.

Latter-day Saints believe in grace. It plays a large role in the gospel of our Saviour. Grace means a gift, an unmerited gift. (All gifts are, in essence, unmerited. If they were earned, they could more appropriately be called payments, wages, or rewards.) Christ has given us many gifts and blessings which we have not earned. Let us recall some.

1, Under the direction of the Father, He created the earth and our life upon the earth. This is attested to by John, the beloved: "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.* All things were made by him: *and without Him was not any thing made that was made.* In Him was life, and the life was the light of men" (John 1:1-4).

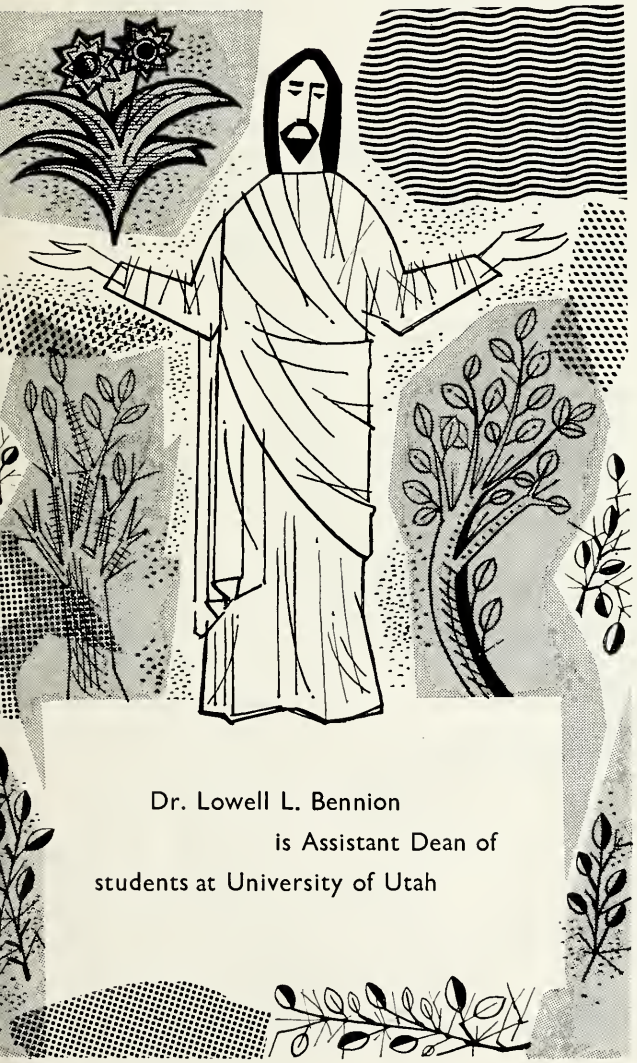
The life of man might be likened unto a bed of roses, thorns and flowers. Full of trouble, replete with suffering, punctuated with anxious moments, it is also a thing of beauty. There are green fields, hills covered with heather, the faces of friends and loved ones. Beyond even these sensuous satisfactions are the deeper human qualities, the capacity to think, to remember, to create in mind and body, to laugh, to weep, and to love. Deity has made us "a little lower than the angels," that we might come to know the good earth without forgetting the sense of divinity within us. Truly, life is a gift, the most precious gift we know.

2, From an earthly perspective, death is a tragic end to the gift of life. Christ not only gave us earth-life, but He robs death of its sting and the grave of its victory. "*For as in Adam all die, even so in Christ shall all be made live*" (1 Cor. 15:22).

Thus Christ became the author of our eternal life. How he brings to pass the resurrection, we do not know. Suffice

MY LIFE

BY LOWELL L. BENNION



Dr. Lowell L. Bennion
is Assistant Dean of
students at University of Utah

it to say that He does it for all men, freely, as a gift of His love, thus giving to all men the greatest gift of all.

3. All men sin and thereby fall short of that which in their own minds and hearts they know they could and should be. Jesus Christ lived and died to bring . . . "*about means unto men that they might have faith unto repentance*" (Alma 34:15). He came to save men from sin, from their own moral failure.

On condition of repentance, He has promised men forgiveness, the remission of sins. Even though forgiveness is conditioned on repentance, this does not mean that it is earned. The root word of "forgiveness" is *give*. Even though a person repents, there is still much grace in forgiveness. Forgiveness is withheld, we believe, pending repentance because no one can profit by forgiveness unless he is penitent.

4, The grace of Christ does not end with the great gifts of creation, resurrection and forgiveness. His whole life is a gift to man. That He came to earth, lived a life of integrity and love, taught us the highest values of life; that He has revealed Himself to prophets through the ages and given of His light to everyone who is born into the world (Doc. & Cov. 88:1-13), all of these things bear witness of His graciousness to mankind.

Without the grace of Christ, we would not be. Without His grace, we would have no promise of eternal life. Without His grace, earth-life would be without its greatest inspiration.

To participate richly in the grace of Christ, man must do his part, make a real effort. This is the genius of the religion of the Latter-day Saints, the gospel of Jesus Christ restored. We do not believe that man can save himself, nor do we believe that Christ can give to man all that he can achieve or become, without his own participation. Salvation is teamwork. Christ points the way, holds the light, gives us every opportunity; but man must follow Him heart and soul

Christ may be likened to a wonderful teacher; and we as His students. What teacher can make scholars out of his students if they will not study and learn ? We ask, therefore, what must we bring to Christ ?

1, Faith in Christ. A desire to believe and a willingness to act on that desire without knowing the outcome of that action. We acknowledge Christ to be the Son of God, our Creator under the Father our Redeemer from sin, from shallow and ignorant living, and from death.

2, Repentance. With this kind of faith, we are born again. We acquire a new mind, a new heart. Our past and present behaviour is laid naked before our eyes. We wish to overcome covetousness, lust and selfishness, and to do the things which are explicit and implicit in His teachings.

3, Baptism. In this frame of mind, we are glad to be baptized as a witness of our faith and repentance, and to join with like-minded people who are eager to build a fellowship with Christ for all men.

To partake of the grace of Christ, we are asked to do so through these first principles and ordinances of the gospel, which remain the very foundation and pillars of the Christian life.

With these as a foundation, and with the Holy Ghost to guide us, we can learn to become more worthy disciples of our Lord and Saviour. We can find ways to express our faith in Him in everyday life.

One Eastern Sunday morning I asked a group of Latter-day Saint college students this question: " Because of your faith in Christ, in what do you have faith ? " A convert to the Church from India spoke up and said, " Because of my faith in Christ, I am not afraid to die." There was no question about his sincerity. And this was a new thing in his life, the fruit of his newly-won faith. What a wonderful feeling and faith to cherish in these uncertain days, not to be afraid to die! What a childlike, simple trust in the Saviour of mankind! How blessed to have this kind of " peace that passeth understanding."

In that same class a young lady arose and said, " Because of my faith in Christ, I am not afraid to live." Prior to her conversion to Christ, her life had been fearful because of uncertainties. Would she find happiness in life ? Would she marry and have a family, or must she go through life alone ? What did the future hold for her ? Her life had been self-centred and self-concerned. " Now," she said, " through Christ, I have things to live for. There are people who need me. I have much to learn and to give; and this is my joy."

Christ asks no other gift of us than that we learn the true meaning of life. He would have us put the things of the spirit, justice and love, above the desire for earthly goods and honour. He would have us be humble, penitent, meek; and would have us " hunger and thirst after righteousness." He asks us to be merciful, pure of heart, peacemakers, and even to sacrifice for fellow men.

The first, greatest, and most all-inclusive of Christ's commandments is to love—God and man. His farewell words to Peter were, " Peter, lovest thou me ? " And when Peter answered, " Yes ", Jesus said, " Feed my lambs." For emphasis, He repeated the question twice, each time saying, " Feed my sheep."

To all the Twelve He said, *" These things I command you, that ye love one another "* (John 15:17). And again, *" . . . love one another, as I have loved you "* (v. 12).

To fulfill this commandment, we must first learn how to love and then practice it at home, on the streets, in the neighbourhood, in the branch or ward, in business, in the country, the city and the world. This is the way to peace. This is our greatest gift to Christ. This is our own greatest need. Without it, our lives are, in the words of Paul, as " sounding brass, or a tinkling cymbal," and profit us nothing. (Read 1 Cor. 13).

A PSALM OF LIFE

Tell me not, in mournful numbers,
Life is but an empty dream !
For the soul is dead that slumbers,
And things are not what they seem.

Life is real ! Life is earnest !
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle !
Be a hero in the strife !

Trust no Future, howe'er pleasant !
Let the dead Past bury its dead !
Act,—act in the living Present !
Heart within, and God o'erhead !

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

Henry Wadsworth Longfellow

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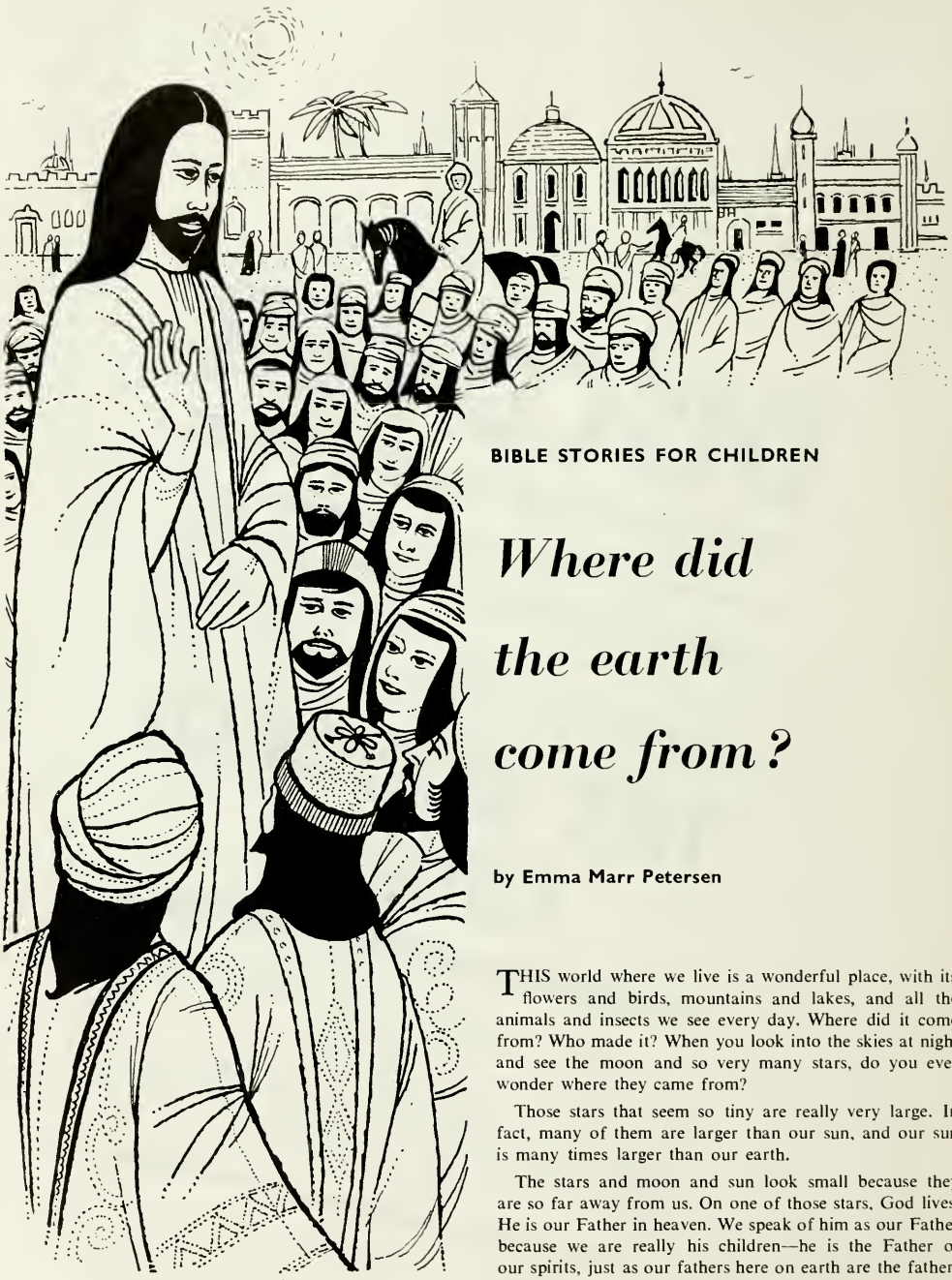

BIBLE STORIES FOR CHILDREN

Where did the earth come from?

by Emma Marr Petersen

THIS world where we live is a wonderful place, with its flowers and birds, mountains and lakes, and all the animals and insects we see every day. Where did it come from? Who made it? When you look into the skies at night and see the moon and so very many stars, do you ever wonder where they came from?

Those stars that seem so tiny are really very large. In fact, many of them are larger than our sun, and our sun is many times larger than our earth.

The stars and moon and sun look small because they are so far away from us. On one of those stars, God lives. He is our Father in heaven. We speak of him as our Father because we are really his children—he is the Father of our spirits, just as our fathers here on earth are the fathers

of our bodies. We speak of him as our Father because he lives in heaven, on a bright star which has been made most glorious. From his home in the heavens our Father takes care of all the other stars and all the other earths, like this one on which we live. He governs them because he made every one of them. The Lord also made the earth on which we live. You know that our earth has in it soil and metal, water and rocks, and living things. There was a time many years ago when all of these things were not formed as they are now. They had never been brought together. At that time there was no light; all was darkness. There was no sun to give light by day, and no moon to give light by night.

Then God said, "Let there be light," and through his power light came. Then he divided the light from the darkness and called the light day, and the darkness he called night. From the materials he had, he made waters, rocks and soil. He divided the waters from the dry land and called them seas, and the dry land he called earth.

After that he planted seeds of the trees and flowers and grass that we see growing in the earth. He also commanded that as plants grew from these seeds, each plant should make more seeds so that there would always be plants on the earth. Then he made rain to fall to water the seeds he had planted so that they would grow. He made the sun to shine each day to warm the seeds, so they would continue to grow. He also placed the moon and the stars in the sky to give light to the earth at night. After this, the Lord made the fish and all other kinds of life in the waters. He then made birds to fly in the air and animals to live on land; he made every kind that we know today.

When he had made all the birds and the fish and the animals, he blessed them and commanded them, as he had the plants, to produce little ones of their own kind, so that there would always be life on the earth.

That is the way the earth was formed, and all the plants and animals that live on it.

Do you know why the Lord made this beautiful earth? He did it to make a home for his children who had been living with him in his heavenly home. We are some of his children, and long ago we also lived with him in heaven. We are all spirits then. A spirit looks like we do, only it does not have a body of flesh and bone and blood as we now have.

The Lord, our Father, has a glorious body of flesh and bones, and he wanted each one of us, his children, to have one, too. The only way we could get a body was to come to an earth like this. Our Heavenly Father called us all together in our heavenly home and explained this to us, and said that if we would like it, he would send us to earth for this purpose. We shouted for joy.

After he had finished making the earth, with all its plants and animals, he was ready to place his children here. He chose Adam and Eve to come down first. He made a body for Adam exactly like his own. In this way we know that our Heavenly Father looks like us and that we look like him. But the Lord's body is very beautiful and can never die. We, too, will be like that after we leave this earth if we keep our bodies clean and pure and live as he tells us.

When he had made a body for Adam, the Lord placed him in it. The body, you see, is just a house for our spirit to live in. When our bodies die, our spirits leave and go back to God.

When Adam's spirit was placed in his body he began to breathe and became the first man.

The Lord knew that it was not good for Adam to live alone on the earth, so he made a body for Eve, one of his daughters, and placed her in it. She then became the first woman on earth.

The Lord brought Eve to Adam and gave her to him to be his wife. He then commanded them to have children, so that other spirits could come to earth and enjoy mortal life.

Then the Lord told Adam and Eve to till the soil and beautify the land. He planted a garden in one part of the earth and called it Eden. He took Adam and Eve to the garden, gave it to them as a home, and told them to take care of it.

It was a lovely place, filled with all kinds of flowers and trees. There were many animals there, too, but none of them were wild or fought with each other. All was peaceful and quiet, and the garden was like heaven. Lions and tigers were not cruel like they are now, but were as gentle and playful as little kittens. So were all the other animals. There was no sickness there, either, and no death. Everything was there to make people happy. It was in such a lovely place where Adam and Eve began their earth life. (Copyright by Bookcraft.)

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The Woman behind the Man

Mo 4. Grace Cullimore

Compiled by Muriel Cuthbert

DO you find your family of 2, 3, 4 or more difficult to handle sometimes ? Then how do you think you would feel as a Mission Mother looking after about 200 young men and women ? She it is who helps them overcome homesickness, adjust to the weather, the food, the strange habits and customs of a new country. The Mission Mother also gives encouragement to overcome shyness and to inspire more faith, so that the new missionaries will be able to knock on doors and begin preaching the gospel. This may be similar to your own task of training your own family, but magnified 100 times.

There are eight Mission Mothers in the British Isles at present. While we would like to hear every story this may not be possible, and so we have chosen Sister Grace Cullimore to represent them all at this time because she is from the Central British Mission.

Grace Cullimore is an ordinary woman like any of us. In the early years of her marriage to President James A. Cullimore they both had to work so that her husband could continue his education. His evenings were all spent either at school or doing Church work, and it would have been easy for her to feel neglected. However she realised that he, too, was making sacrifices so that they could progress together.

What man would really enjoy leaving his young wife and children night after night, leaving a warm hearth to go out into the snow or rain to do Ward teaching ? The Ward Teachers go because they realise the great importance of this work, and we should encourage them often to go and not to stay. You see it is hard for both sides.

Friends had noticed how many times Brother Cullimore left his wife at home alone, and they often asked how she could put up with it. To be able to reply, " I know where he is and what he is doing. What more could one want, especially when one is in the service of the Master?" gave her a great thrill.

Because their father was away so often, Sister Cullimore would sometimes dress the children in their best clothes and take a bus into town " just for the fun and privilege of riding back home as a family! " This was always considered a big occasion.

Their home has always been a home of order, everything neat, clean and tidy. This takes some organising when you have small children, but Sister Cullimore made it her rule because confusion of any kind was disturbing to her husband. The children were also taught that when their daddy came home at night from his work, it was a special event. They would all sit round an attractively-laid table, and eat nourishing food; making themselves, also, clean, neat and attractive.

With a home like this, no husband would stay away any longer than he had to. This is something that we can all strive for, for the most that cleanliness costs is effort. Sister Cullimore had obviously taken the advice of the Prophet Brigham Young when he said:

" Let the Mothers in Israel make their sons and daughters healthy and beautiful, by cleanliness and a proper diet. Whether you have much or little clothing for your children,

it can be kept clean and healthy and made to fit their persons neatly."

To help achieve greater understanding and unity in our homes Sister Cullimore offers this advice:

"It isn't the amount of time we spent with our families that counts, it is the quality of love, understanding and interest we show with the time we have. Let's take advantage of those precious little moments that last for eternity."

President Cullimore proudly says of his wife:

"No matter how much a man does in the Church, or how much he wants to do, he cannot do his best without the complete support of his wife. My wife has been entire in her support of me in everything I have ever done in the Church. She has not only positively encouraged me to do my duty well but has devoted herself to helping me as if she was a partner in it. She has never been negative in her attitude but always encouraged me to attend to my duty when I might feel inclined to shirk. She has always been on hand with a ready smile and tangible assistance to encourage no matter how tough things got.

"There are several important things in our lives which might never have been attained had it not been for the love and encouragement and tangible help of a loving and interesting wife. Her faith in the gospel and determination to live it closely has often been the factor that kept me firm and strong in living close to the principles. Her strict discipline in gospel principles guided the whole family.

"I shall always be grateful for a wonderful companion."

The Riches We Forget

YESTERDAY a little crippled boy looked up at me wistfully from the white bed in the Hospital for Crippled Children. He said one thing that was worthy of the insight of a philosopher. He played with my watch and pen, then asked for my pocketbook. He examined the few meagre coins in it, and handed it back to be and said, "You are rich."

When I denied being rich, he said: "Yes you are rich. You can walk."

That little philosopher has never taken a step but he knows that real riches are not in pocketbooks but in strong legs and well formed bodies to do the work and play of life.

I think I shall always see his little pinched-up, white face, and whenever I feel inclined to grumble a bit, as we all do, I shall hear the pathetic tenor of his quivering little voice: "You are rich. You can walk."

Not long ago, Mr. Rockefeller, the world's wealthiest citizen, passed into his 86th year. I wonder if the oil magnate could have stood at that bed and offered that little boy all his riches, the little fellow would not have said: "Take your old gold, but give me rather a pair of good legs to walk upon."

Suppose some talented singer, to hear whose voice the world throws its gold and its flowers and applause, could have stood there by the little hunchback and offered him the plaudits of an admiring world. I think my little philosopher would have said: "Nix on the soprano; give me rather a strong pair of legs."

Then I thought if some earth-favoured mortal whose ships on the sea of life had brought home all the precious things for which mortals strive, could have stood there and made an proffer of it all to the boy to pay him for the loss of limbs, the little man would have said: "I'd rather run and walk and play in the sunshine than to be the richest king."

The common blessings of the earth are the richest. All else is tinsel in comparison.

Have you fair or good health, and can you run about? Thank God, and do not complain at little things again!

Have you faith of loved ones? Then leave the dirge alone.

Have you sanity and the right use of mental powers? Then sing a song every day.

Have you a task that's "high and open to the sun?" Then all the world is at your feet.

When life's clouds hang low and heavy, just take a peep at things through the eyes of the little crippled boy, and then thank God that you can walk!

Dr. J. W. Holland

PRIESTHOOD quorums survive only as they are active. The activity of a quorum is largely the result of the kind of leadership which is provided for it. The responsibility of leadership is tremendous.

But quorum work can be both interesting and profitable to all concerned, if all the members are given an opportunity to work in it.

One of the mistakes made by many leaders is that they try to do all of the work themselves, and do not delegate responsibilities as they can to others.

The most successful quorum is that in which most members are active.

In order to provide activity for all quorums, the presiding brethren have designed that the membership be divided and organised into committees. These committees may function even where the membership is small and scattered, and can even operate through the mails where distance forbids the ordinary type of group meeting.

Through committee work the objectives of Melchizedek Priesthood quorum work may be achieved under the wise direction of the quorum presidency and group leaders.

It is well to have these objectives in mind always. Let us review them briefly.

First : To promote a better understanding of Gospel doctrines through proper teaching and study.

Second : To provide opportunities to all members of the quorum to give church service.

Third : To care for the temporal, intellectual, and spiritual welfare of all quorum members and their families.

Fourth : To provide adequate fellowship among quorum members through socials, athletics and similar activities.

The quorum presidencies are to direct a programme of quorum activities to reach these objectives. They will be assisted always by the group leaders in the various branches and wards, and by all members of the quorum, scattered or otherwise.

In order to do this, the presidency will appoint committees whose purpose is to carry out the objectives of quorum work.

Three committees are provided for this activity :

1—The Personal Welfare committee.

2—Church Service committee.

3—Fact finding and reporting committees.

The objectives of the quorum committees are as follows :

PERSONAL WELFARE.

1, To supervise any projects designed to raise quorum funds.

3, To organise plans to assist quorum members serving on missions, or to provide similar assistance to other persons on missions, even though not members of the quorum.

3, To assist in looking after the economic welfare of families of missionaries as needed.

4, Teach and encourage members to assist bishops and branch presidents in providing for the needy.

5, To rehabilitate, help find employment, or find better employment for quorum members whose economic status needs improving.

6, Arrange transportation to church functions for quorum members who need it.

CHURCH SERVICE COMMITTEE.

1, Labour with inactive quorum members and their families in an effort to bring them back into full activity in the Church.

2, Foster and encourage the missionary programme of the Church.

3, Encourage quorum members and their families to prepare to go to the temple, and receive the sealing blessings of the priesthood.

4, Encourage genealogical research and temple work for the dead.

5, Endeavour to secure a Church assignment for each quorum member.

6, Promote a programme to keep quorum members and their families free from the vices of using tea, coffee, tobacco, alcoholic liquors, narcotics, lewd literature, immoral and indecent conduct of any kind; from violating the Sabbath Day, failing to pay an honest tithing, or departing from the standards of personal righteousness required of church members.

7, Supervise social and athletic events conducted by the quorum.

FACT FINDING AND REPORTING.

1, Keep quorum rolls and minutes of meetings.

2, Prepare the regular quorum reports for submission to stake, district, or mission.

3, Record historical events.

4, Assist quorum officers by providing for them statistical data on the quorum so they will be aware of the progress being made and note matters that require special attention.

5, Correspond at least monthly with each quorum member living at a distance from the place of group or quorum meetings, keeping them advised as the quorum plans and programmes, and seeking their participation.

6, Correspond with missionaries, students or servicemen from the quorum who are living away from home.

It is not sufficient that we merely organise on paper. These committees should be WORKING COMMITTEES, and should carry out a definite programme of activity as outlined by the quorum presidency.

Each committee should work on a series of projects. These projects generally are planned originally by the stake or district Melchizedek Priesthood committee, and by them assigned to the quorum committees. This assignment usually takes place in the regular leadership meetings.

Some such projects are these :

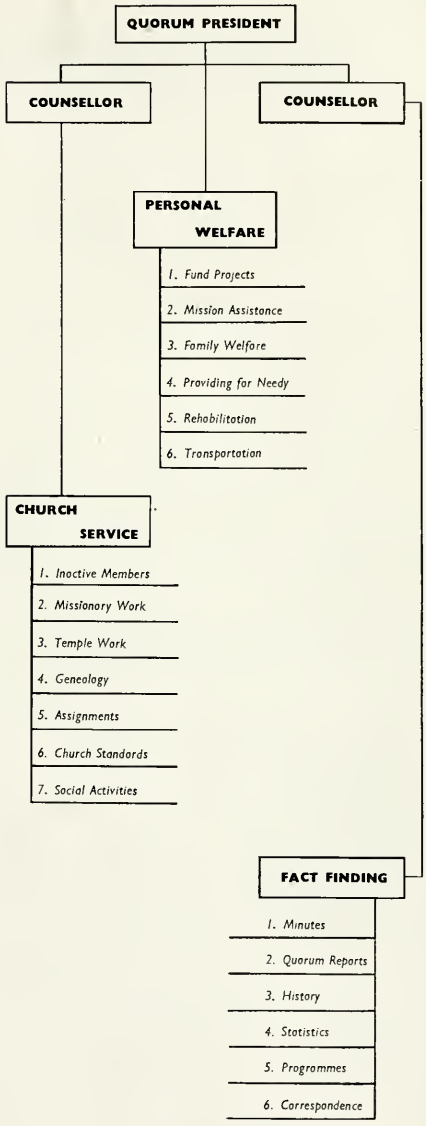
PERSONAL WELFARE.

1, Make a survey of the members of the quorum and determine the nature of their employment. If they require better employment, make plans to assist them to find it. If they are unemployed, seek out means of helping them to obtain work.

2, Become familiar with trade school training opportunities, apprenticeship requirements and new job opportunities (such as opening of new businesses needing personnel) as needed.

3, Study the needs of individual quorum members

QUORUM COMMITTEES



economically. If they are in need of emergency aid, notify the bishop or branch president. If they need assistance because of illness, work out plans to provide it.

4, If some of the brethren in the quorum are operating their own shops or businesses, encourage the quorum members to patronise them.

CHURCH SERVICE.

1, Endeavour to have each quorum member assigned to some regular responsibility in the ward or branch. The motto is: A church assignment for every member. This will require interviews in advance with bishops and branch president, followed by contacts with the members themselves.

2, Encourage all quorum members to do their ward or branch teaching.

3, Encourage members to co-operate with the "Every Member a Missionary Programme" by opening their homes to group cottage meetings taught by the missionaries.

4, Promote attendance of all members and their families at regular meeting in the ward, particularly priesthood and sacrament meetings, and Sunday school.

5, Introduce a reading programme for members. Urge all quorum members to own the lesson manuals for the Melchidezek Priesthood, and to read them in the home with the family. Suggest reading of the Scriptures—even a few verses—before each meal, for all the family to hear. Read such books as "Jesus the Christ" by Talmage; the "Articles of Faith" by the same author; "Essentials in Church History" by Joseph Fielding Smith; "The Way to Perfection" by the same author; "A Marvellous Work and a Wonder" by LeGrand Richards, and similar important books. Urge members to build up a small church library in their homes.

6, Teach every member to hold family prayer in the home twice daily for all members of the family.

7, Encourage the holding of a weekly home evening in the home of each member.

8, Encourage each family to do its own genealogical research.

9, Encourage each family to prepare to go to the temple. them to pay their obligations to the Lord.

FACT FINDING

1, Make certain that adequate reports are prepared and submitted for the quorum.

2, See that full minutes are made of quorum meetings.

3, Write a quorum history.

4, Write biographical sketches of the quorum members, having the members provide the material.

5, Write letters faithfully to all distant and scattered members. Send them copies of quorum bulletins or news pertaining to the quorum or Church at large. Encourage these members, even though they may not be able to attend meetings regularly, to live the Gospel in their homes and worship the Lord on the Sabbath in cottage meetings.

6, Write regularly to students, missionaries and servicemen who are quorum members and are living away from home.

Suggestions will be given on this page from month to month for instituting these projects successfully. Look for them.

WARD TEACHING

LESSON 3: MARCH 1963

Perpetuating the Purpose of the Home

HOME is the abode of man. It is of divine origin and is, therefore, a sacred institution. The home has long been recognised as the foundation of community and nation. Through the facilities of the home all the virtues of a noble society are preserved. The human race is perpetuated; the foundations of character are laid; industry is promoted; wealth is accumulated; art is cultivated and religion is maintained. Home training is the factor that determines the future of most men. In homes where high ideals are maintained, parents and not teachers lay the foundation of character and faith in God in the heart of their children.

Present civilisation is a product of the home, the school, and the Church. Of these three agencies the home is by far the most important. McCulloch in his book, *Home the Saviour of Civilisation,* has this to say, "Of all the factors that enter into the environment of a child, or of anyone else for that matter, the home is by far the most powerful, so much so, that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influence of the home, whether good or evil, that he is absolutely helpless to resist them." A definite responsibility rests upon parents to provide the influences that make an ideal home.

From the time this Church was organised, home building has been one of its major objectives. The home, according to our belief is a permanent institution that will endure throughout the eternities. Evil forces are at work undermining and threatening to weaken the sanctuary of the home. If the training a child should receive in the home is neglected, the Church and the school can in no way compensate for the loss. Parents should endeavour to live in compliance with the divine admonition.

> "And they shall also teach their children to pray, and to walk uprightly before the Lord." (Doc. & Cov. 68:28.)

If parents are successfully to achieve this goal, the following are some of the fundamentals that should receive attention in training of children in the home: (1) implant in their hearts, faith in God; (2) constantly emphasise the necessity for living on a high moral plane, thus safeguarding virtue and chastity; (3) train them to be obedient and law abiding; (4) emphasise honesty in dealing with their fellowmen; (5) instill in them a desire to accept responsibility in the home by having them share in the everyday tasks of the home; (6) teach them to be industrious and to avoid indolence; and, (7) educate them in the principles of thrift and frugality.

SERVICEMEN AND THE CHURCH

By Chaplain (Capt)
James R. Palmer, USAF
Servicemen's Co-ordinator
West European Mission

THE clear, hot sun beat down on a small military station in the heart of Arabia. Everything seemed scorched and dried up. Life itself seemed dead in this dry and forbidding part of the world. Rain was almost unknown, and when it did come it barely touched the sand before it turned to vapour.

How different this was from home, John mused, as he directed the moving of some scrap metal which was soon to be sold. Then something caught his eye. It appeared to be a film projector. Upon closer examination, he found that it was just that, and that it was not badly damaged. It needed only to be oiled and some small parts repaired and others replaced. It probably wouldn't cost more than ten dollars and would be worth perhaps hundreds.

. . . "Just a moment, this doesn't belong to you. It belongs to the Government !". . . But who would miss it? After all, wasn't it true that in two months everything would be removed and this station closed? No one would ever miss it. . . "But isn't that stealing?". . . Well, is it really that important ? Soon the projector was on its way home.

As the tempo for closing grew faster, less checks were made and more tools and equipment were being turned in. Everyone seemed to be taking whatever they wanted. John was also taking a number of things, piece by piece. Each time his conscience hurt him, but each time it became easier. He gradually felt less and less concerned about attending his Church meetings.

Finally the big day arrived and he was to go to England to finish his tour of duty. Soon after arriving he contacted the nearest branch of the Church.

"John, it's good to have you with us. We can surely use your talents and abilities. By the way, have you been to the Temple yet?"

"The Temple? Yes, over three years ago, when I was married."

And then President Smith said, "Why don't you plan to go with us next month. I suppose you have your Temple recommend?"

Many things flooded his mind. How wonderful it would be to go to that holy place once more. Why, it seemed like yesterday that he knelt across the altar from Mary and was sealed to her for time and all eternity. What a beautiful, spiritual day it had been.

"No, President Smith, I don't have one now." His heart went cold as he thought of the stolen goods.

That night John thought deeply of the path he had taken, and then, for the first time in several months, he really prayed. He prayed that he could go to the Temple and then shortly be with Mary and their sweet little daughter. The road would be rough. Who should he talk to, and what could he do to right his mistakes. Soon his story was told to the Branch President, and then to the Mission President and finally to President Tanner. Each suggested that the articles be returned and that he face whatever would come.

On the following day he stood facing his squadron commander. He told his story, and then came weeks of questioning and the tension and worry of waiting. Each moment brought a feeling of joy and contentment, however, as John realised that regardless of what happened now, he had done the right thing. Some day soon he would be going to that most holy place and be worthy to do whatever was asked of him. Even more important, the straight road to the kingdom of God was in view.

AARONIC PRIESTHOOD

the sacrament

THE passing of the Sacrament of the Lord's Supper, is one of the most important ordinances in the Church. It should be done with great solemnity and reverence.

It is desirable that Aaronic priesthood holders care for this work if there are sufficient in the ward or branch to do so.

Priests are the only members of the Aaronic Priesthood who are authorised to administer at the sacrament table.

Finger bowls should be used at the sacrament table and hands dried immediately before the breaking of the bread.

The bread should be broken in fair-sized pieces.

Teachers may prepare the sacrament table, before the meeting begins, by placing clean linen thereon, filling the trays and placing them on the table, but they are not authorised to assist the Priest at the sacrament table in any manner during the sacrament service.

Special attention should be given to the filling of water trays to avoid "dripping water."

No credit for an "Assignment Filled," or meeting attended, shall be given to any hearer of the Aaronic Priesthood who administers or passes the sacrament if he leaves that meeting before it is ended without being excused by the Bishop.

SACRAMENT TO BE OFFERED FIRST TO HIGHEST AUTHORITY

In a letter sent from the First Presidency to presidents of stakes and bishops of wards under date of May 2, 1946, setting forth certain unanimous recommendations of the First Presidency and Council of the Twelve, some pertinent instructions were issued concerning the passing of the sacrament to highest authorities. We quote from that letter as follows and urge care in following the recommendations made:—

> *It was further suggested, and unitedly agreed upon, that the sacrament should be first given to the highest*

authority in the meeting. This may be the bishop, perhaps one of the stake presidency, or one of the visiting General Authorities. It is the duty of the Priests officiating to determine who is the highest authority; thus, whenever the sacrament is administered, members of the Aaronc Priesthood officiating will have a lesson in Church Government.

When the sacrament is given to the highest authority, those officiating may pass the sacrament consecutively to members of the Church who are sitting on the rostrum and in the audience.

To answer the many questions which have been asked concerning this procedure, we offer the following additional information:

The person to receive the sacrament first will always be the highest authority, or ranking member, *who is sitting on the stand,* and who is from among the following priesthood authorities: (1) General Authorities of the Church, i.e., the First Presidency, Council of the Twelve, Patriarch to the Church, Assistants to the Council of the Twelve, First Seven Presidents of Seventy, Presiding Bishopric; (2) Stake President and Counsellors; (3) members of the Stake High Council on special assignment representing the stake presidency (a member of the High Council attending a sacrament meeting without a specific assignment to represent the stake presidency in that meeting, is not to receive the sacrament ahead of anyone even though he may have been invited to sit on the stand. When attending the meeting on assignment from the stake presidency, he should sit on the stand and be served the sacrament first if no higher authority is present) (4) Ward Bishop and Counsellors.

Young men passing the sacrament should be instructed that, when going to their assigned positions, they should not offer the sacrament to anyone until they have observed that the highest authority on the stand has been served.

No other persons should be recognised first in the passing of the sacrament. It is not a matter of honouring those who come among us as special visitors: It is a matter of recognising the highest authority *who is sitting on the stand,* and passing the sacrament to him first as a becoming gesture of respect and as a sound lesson in Church government.

SUGGESTIONS ON DRESS AND POSTURE WHEN ADMINISTERING THE SACRAMENT

With the approval of the First Presidency, we recommend and urge the exclusive use of white shirts and appropriate neckties by all Aaronic Priesthood bearers who perform any service in connection with the sacrament.

" Appropriate neckties " does not require a uniform colour or style, but recommends that we get away from extremely loud colours, particularly those with designs not in keeping with this sacred service.

Priests should wear coats at the sacrament table except where summer temperatures make them uncomfortable.

Those passing the sacrament should be encouraged to wear appropriate coats but it is optional with them. Sweaters, jackets, or sport coats of loud colours and exaggerated designs should be avoided when performing this priesthood service. When coats are not worn, shirt sleeves should be full length and not rolled up.

Boys should be encouraged to dress neatly, with their hands and faces clean, hair combed, shoes polished, and to act naturally and becomingly, when engaged in this Priesthood activity.

Young men should be discouraged in any practice of assuming any unnatural posture while officiating in the sacrament ordinance. They should be taught to stand naturally, with hands at their sides when not in use.

SACRAMENT PRAYERS SHOULD BE MEMORISED

During the General Priesthood meeting of the Church held in October, 1940, President David O. McKay made the following statement:

" Priests should memorise prayers for administering the sacrament—bishops should teach them."

Repeating the sacrament prayers from memory is much more effective than reading them from a card. It is quite improbable that one could commit these prayers to memory and not feel himself reverently attracted to the Redeemer of the world.

It is suggested that ordained Teachers also memorise the sacrament prayers as they approach the age when they may

BOY LEADERSHIP COUNCIL

Immediately following the close of each month the bishopric or branch presidency, will preside over, and conduct, a meeting of all members of the ward or branch Boy Leadership Council.

The YMMIA superintendency, explorer advisers and associate advisers, Scoutmasters and assistants, are members of this committee and are expected to attend this monthly council meeting.

Aaronic Priesthood and auxiliary leaders of young men 12 to 21 years of age, and the Trail Builders Partner of the Primary, will bring their quorum or class rolls to the meeting and be prepared, (1) to give an activity report to the bishopric on each young man enrolled, (2) to report and discuss visits made as assigned in last month's meeting.

Quorum advisers in the Aaronic Priesthood and leaders in the auxiliary organisations will discuss with the bishopric, or branch presidency, in this meeting, the dates and details of all planned fellowship and recreational activities.

No such activity will be conducted at the ward or branch level by Aaronic Priesthood quorum advisers or auxiliary leaders until the date, and details of the entertainment have been approved by the bishop or branch presidency with a view, (1) to avoid conflicts in dates, (2) to ensure equitable time apportionment, (3) to avoid " buncking " or overdoing these activities for a given age group during a given time.

When young men are not being provided with sufficient Church-planned-and-directed fellowship and recreational activities, the bishopric, or branch presidency, will not hesitate to request Aaronic Priesthood quorum advisers and auxiliary leaders to bring this part of their responsibilities up to the desired standard.

the family hour

THE weekly home evening, often called the family hour, is becoming a Church-wide institution.

It is urged that every family enjoy it, for it brings an opportunity to help the family members understand each other better; it promotes love and harmony at home, and provides an occasion at which parents may teach the truth to their little children.

One of the most important things about the family hour is to make it so interesting that the children will want to have it regularly, and will look forward to it.

That means of course that it must be a "fun" evening as well as an evening for instruction. The fun will make the instruction even more effective.

Most families have the children assist in the planning of the programme for the evening, as well as the conduct of it afterward.

An evening is selected in advance, and all conflicting arrangements are kept off the calendar. Everyone is to be home on that night. No one takes an evening off. The family night is not complete with only part of the family there.

When the night is set, father and mother appoint a committee of the children to do the planning. What will they plan for?

Fun to begin with, fun in which all members of the family take part. After the opening prayer by one of the members of the family, games are conducted. The children might take the lead in them. Games should be simple ones,

which may be played in the house, and which will not be for a few only. They should be ones in which all participate at once. This is part of the fun.

After the games, it is well to have a programme, again in which all take part. Daddy might sing a song, whether he can sing or not; mother tells a story. Little Johnny can tell his most interesting school experience during the past week, or he can do some tricks he has learned, stand on his head or tie some Scout knots. Little Mary might play a solo on the piano, or quote a recently memorised scripture, or a poem she has learned at school.

The thought is that everyone takes part, no matter how simple that part may be. The programme becomes important to each one IF they are a part of it.

Just to sit and listen to others perform is not always fun. And this evening should be an enjoyable one. Let everyone join in.

Next comes some good community singing, again in which all take part. School songs, camp-fire songs, rounds, popular songs, all are enjoyed.

But let this part of the programme end with a hymn or two, leading into a serious half-hour for the family.

This is when father and mother teach the Gospel to the family. This is when the children learn of the testimonies of their parents who should bear their testimonies to their own children, letting them know first hand that they know the Gospel is true. And they should teach some important principle of the Gospel at this point in the programme each week.

Let this serious period conclude with the regular evening family prayer.

And then? REFRESHMENTS.

Maybe some bread and jelly and a glass of milk; maybe a bit of ice-cream and a fruit drink. Anything! But make it like a party.

And when that is over, the children, now drawn nearer to their parents than ever before, go off to bed and happy dreams.

Doing things together in a family is so important. Playing, singing, laughing, praying together. It is the making of family unity.

Try it every week on your most convenient evening. But do it. Clear the night, let nothing interfere with it, and you will be glad.

SUGGESTIONS FOR THE SERIOUS PART OF THE PROGRAMME

When you sing a hymn, select one that you can explain to the children. If the hymn is "Come, Come Ye Saints," tell them what it means, how it was written, and what an inspiration it was to the Pioneers as they crossed the plains.

If the song is "Praise to the Man Who Communed with Jehovah" or "We Thank Thee O God for a Prophet," tell the children about Joseph Smith and his work, and show how he has been memorialised in the hymn.

If it is a hymn pertaining to the Saviour, explain its message and teach the children reverence for His holy name.

Do you wonder about subject matter for the serious discussion?

Tell a story from the *Bible, Book of Mormon* or Church History, one which will provide an opportunity for a moral lesson afterwards.

Or teach the Ten Commandments. Tell the children how we obtained them and then briefly explain them.

Or teach obedience to authority—to the bishop or branch live, that he answers our prayers, and that he loves us because he is our true Father in Heaven.

Or teach the importance of prayer, that God really does president, and to those who preside over them, even up to the president of the Church. Explain why we have a living prophet in the Church today.

Or teach reverence for the house of the Lord, our meeting house, even if it is a rented hall. The place becomes hallowed by our use of it, by our prayers which we offer in it, by the administration of the sacrament, and by all the other sacred uses we make of the building.

Or teach respect for grandfather and grandmother, and tell how they joined the Church. This is an opportunity to explain the missionary programme again. The Gospel is to be taken to all. Each family has benefited from the missionary labours of our people. Show how your family benefited.

Or teach the Word of Wisdom. From your newspapers and magazines clip articles telling of the dangers of tobacco and liquor. Obtain the statements issued by the British Government Department of Health on the dangers of using tobacco. Let the children know that even our governments now recognise what the Lord told Joseph Smith more than a hundred years ago.

The list can be multiplied by checking subjects in our Church books, or reviewing the Articles of Faith, or reading the addresses by the leaders of the Church.

* * *

CHRIST— THE LORD OUR GOD

TO the student of history this Man among men stands first, foremost and alone as a directing personality in the world's progression.

Mankind has never produced a leader to rank with him. Regarded solely as a historic personage he is unique. Judged by the standard of human estimation, Jesus of Nazareth is supreme among men by reason of the excellence of His personal character, the simplicity, beauty, and genuine worth of His precepts, and the influence of His example and doctrines in the advancement of the human race.

To these distinguishing characteristics of surpassing greatness the devout Christian soul adds an attribute that far exceeds the sum of all the others, the divinity of Christ's origin and the eternal reality of his status as Lord and God.

Even the profane sinner in the foul sacrilege of his oath acclaims the divine supremacy of Him whose name he desecrates.

James E. Talmage

NEWS FROM STAKES AND MISSIONS

International Presents Scottish Football Medals

BOBBY SHEARER, Scottish International full-back and captain of the Glasgow Rangers Football Club, presented medals to the All-Scotland mission football champions at a banquet held in their honour at the Scottish mission home in Renfrew, Scotland on the evening of February 4, 1963.

In attendance were the junior and senior championship teams, both from the Cranhill district of Glasgow, their parents and special guests.

Following the dinner the boys and other guests heard from their coaches, captains, Bishop Douglas MacMillan of the Cranhill Ward, and the Scottish Mission President, Bernard P. Brockbank. They then received their individual medals from Bobby Shearer.

The senior team won 18 out of 18 games and the junior team won 11 of 13 to finish first in their respective leagues. The two teams were organised by Elders Edward C. Parker and Tyler W. Murray, and were coached by several parents.

Before many weeks were up 65 youths had joined the Church because of these two teams. Their parent-coaches soon saw the importance of being good examples to the boys so they were more than eager to live the teachings and commandments of the Church. Soon they and seven other adults had joined the Church. The boys all agreed after the dinner that they would play even harder next year to again try for the league crown. The elders all agreed that this had definitely been a worthwhile proselyting tool as the 74 new members of the Church of Jesus Christ of Latter-day Saints testify.

New Branch Organised

THE West Manchester Branch, a dependent branch within the Manchester Stake, was organised into an independent branch in the North British Mission by President Alva D. Greene recently.

The new branch presidency sustained were, Brother Richard Riley, president; Raymond Hanson, 1st Counsellor; Wesley Lindquish, 2nd Counsellor; and Ronald Middleton, clerk.

The branch has a membership of 90 taken from Salford, Eccles, Stretford, Urmston and Partington. Eight full-time missionaries now labour within the branch area.

Sporting activities are keenly followed, and the branch has a strong football team and four ten-pin bowling teams.

The Junior Cranhill District XI. with their coach and four of the missionary elders who helped in their foundation and training.

High Priests' Dinner

MODELS of covered wagons decorated each of the tables at the recent High Priests dinner arranged by the Manchester Ward. The evening was organised by the American members of the Ward and the guest of honour was President Alva D. Greene, President of the North British Mission.

The entertainment included an Indian dance by one of the Missionary elders of ward, dressed in full Indian regalia.

Scarborough Go 'Chinese'

A "KITCHEN KARNIVAL" with a Chinese flavour was held by the Scarborough Branch, Hull District. All those attending came dressed in Chinese costumes, and they were served with Chinese fare, prepared by Brother Moore and his non-member wife and daughter. A Fancy Dress parade was judged by non-members and prizes went to a Mandarin, a Coolie and a Chinese Laundry-hand.

On the night following the "Karnival", the Branch held a "Welcome Home" party for Elder Michael Reynolds, who was returning after two years in the mission field.

Death of Bro. Cockell

IT is with the deepest regret that we announce the death of Bro. Dudley Charles Cockell, of Chelmsford Branch, British Mission.

Bro. Cockell, "Dave" to his friends, had been a member of the Church for some 40 years, although for 20 years or more he was serving in H.M. Navy and was therefore unable to play a full part in church activities. He was a founder member of the Gorleston Branch, and served as a Counsellor in the Branch Presidency. He was also the first Sunday School Superintendent of that Branch.

He was well known and loved by members of the Lowestoft Branch, to which he belonged prior to the formation of Gorleston Branch. The children of these Branches had the greatest love and respect for "Uncle Dave."

After his retirement from H.M. Coastguards, he lived at South Woodham, Essex, which is mid-way between Southend and Chelmsford. He first became a member of Southend Branch, but later found it easier to attend meetings at Chelmsford Branch, and so his records were transferred to Chelmsford. Again, he was much loved and respected by members of both of these Branches, and also by his fellow elders in the First Quorum of Elders, British Mission. His wonderful, cheery, humble manner, and the beautiful thoughts he expressed, gave a great spiritual boost to all he came in contact with.

His death came quite suddenly with an attack of coronary thrombosis. He was aged 68 years. Bro. Cockell leaves a widow, but there were no children.

Leeds R.S. Story and Poem Contest

THERE was an air of excitement as the Relief Society sisters of the Leeds Stake gathered together at Barnsley for the leadership meetings. The board meeting was already in progress—completing their business as quickly as possible—as the results of the "Story and Poem" contest were to be given out and the prizes to be presented by Sister Thorne.

The first, second and third prizes for the stories were won by Sister Vivien Laycock, of Dewsbury; Sister Lucy Ripley, of Leeds; and Sister Hughes, of Wakefield.

The winners of the poem contest were Sister Vera Slyman, Leeds; Sister Simmonds, Sheffield; and Sister Allott, Leeds.

After the book prizes had been presented by Sister Thorne, the winners each read out of their prize-winning entries. Sister Laycock held her audience enthralled by her delightful story entitled, "Learning to ride a bicycle." Sister Ripley treated us to quite a different type of story, entitled, "Grandfather and his Clock," which incorporated the song. Sister Hughes then read her story entitled, "The House," and left us all wondering whether houses really could think and feel.

Before the poems were read out there was a musical interlude by Sister Livesay and Sister Crowther, of Huddersfield.

The winning poem, entitled "The Pattern-maker," received a special mention by the judges, who were all non-members of the church. It was delightfully read by Sister Laycock again, as Sister Slyman was suffering with a bad cold. Sister Simmonds then read her poem, "O say what is true," and Sister Allott finished the evening by reading her poem, "Freedom."

It was an evening which we will remember.

NURSEMAID to look after two children of L.D.S. family. Write: Mr. John Reynolds, Ville You'ave, Me Auguste-Pardon, Cannes, France.

Thoughts for Your Talks

THE GOSPEL GIVEN TO ADAM

CONTRARY to the generally accepted belief, the Gospel of Jesus Christ was first proclaimed to Adam. It is quite generally believed that the Gospel was first introduced by our Lord while in his ministry in Palestine, and that it came to replace some other system which had been in vogue from the days of Adam until the coming of Jesus Christ.

When the Saviour came into the world He did not present a new plan for the salvation of mankind, but He came to restore that which had been taken away because of apostasy and hardness of heart of the people of former times.

After Adam had been driven out of the Garden of Eden and was shut out of the presence of the Lord, angels were sent to him to reveal the plan of redemption. Unfortunately the Bible as we have it today is very deficient in the statement of this fact. Happily the account as it was originally written by Moses has been revealed to us in *The Pearl of Great Price*—President Joseph Fielding Smith.

DEBT AND INCOMES

A WHIMSICAL economist has commented: "Expenditure always rises to meet income." But it doesn't necessarily work the other way: income does not necessarily rise to meet expenditure. And it matters little how much we think we want something, if the debt incurred in getting it is a burden and an embarrassment, the lustre of it is soon lost. A past due, unpaid, or unpayable debt is a sort of slavery.—Richard L. Evans.

WORK FOR THE DEAD

WE have a work to do just as important in its sphere as the Saviour's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work, and now sleep. We are now called upon to do ours, which is to be the greatest work men ever performed on the earth.—Brigham Young.

We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviours on Mount Zion."—President Joseph F. Smith.

MISSIONARY ACTIVITIES

British Mission

ARRIVALS :

January 15, 1963

Evangeline Beesley, from Salt Lake City, Utah, to Rochester District.
Larry G. Burrell, from Safford, Arizona, to South London District.
Rose Castagno, from Tooele, Utah, to Rochester District.
John V. Christensen, from Salt Lake City, Utah, to Wembley District.
Ralph L. Daniels, from Garland, Utah, to St. Albans District.
Quayle W. Dutson, from Oak City, Utah, to Wembley District.
Orlan C. Horne, from Mesa, Arizona, to Dartford District.
Uela May Hunting, from Logan, Utah, to Edmonton District.
Richard M. Jacobsen, from Salt Lake City, Utah, to Garden City District.
Warren E. Kowallis, from Quincy, Washington, to Dover District.
Darrel Newman, from Tremonton, Utah, to Garden City District.
Chad Lamar Thacker, from Kamas, Utah, to St. Albans District.

February 12, 1963

Leonard Frederick Adams, from Las Vegas, Nevada, to Dartford.
Gerald K. Black, from Monroe, Utah, to Southend.
Douglas Rulon Jennings, from Price, Utah, to Kingston.
Thomas William Johnson, from Brainbridge Is., Washington, to Rochester.
Philip Hyde Miller, from San Marino, California, to Catford.
Herbert Jay Plewe, from Salt Lake City, Utah, to Southend.
Keith Rayner, from Salt Lake City, Utah, to Temple.
Deinnis Michael Russell, from Salt Lake City, Utah, to Tonbridge.

APPOINTMENTS :

February 20, 1963

Carl J. Clark, appointed Supervising Elder of Rochester District.
Stacy Luke, appointed Travelling Elder.
Dennis Stokes, appointed Rod of Iron.
Howard L. Hunter, appointed Zone Counsellor of South-West Zone.

RELEASES :

January 29, 1963

Cardell W. Smith, from Idaho Falls, Idaho. Districts laboured : Winchester, Central London, Temple, Runnymede, Kingston. (Travelling Elder, Assistant to the President.)

Phillip Mowrey, from Seattle, Washington. Districts laboured : Plymouth, Dover, South Coastal, Croydon, Romford, Brighton, Rochester.

James C. Blair, from Salt Lake City, Utah. Districts laboured : Central London, Bromley, Runnymede. (Travelling Elder, Rod of Iron, Supervising Elder.)

Douglas C. Stewart, from : Hyde Park, South Temple. (Travelling Elder Supervising Elder, Brighton, Zone Counsellor of South-West Zone.

LaNell S. Topham, from Paragonal, Utah. Districts laboured : Central London, Rochester. (Travelling Elder, Supervising Elder of Kingston District, Zone Counsellor.)

Gilbert A. Naisbitt, from Bountiful, Utah. Districts laboured : East London, West London, North London, Dover. (Travelling Elder, Supervising Elder of Edmonton District.)

Jerry R. Grigsby, from Lexington, Kentucky. Districts laboured : Hyde Park, Rochester, Central London, Chelmsford, Southend.

Mervin G. Brown, from Salt Lake City, Utah. Districts laboured : Hyde Park, Dartford, St. Albans.

Don L. Harward, from Spanish Fork, Utah. Districts laboured : Rochester, East London, Hyde Park, Dover, St. Albans, North London; Chelmsford. (Travelling Elder, Rod of Iron, Supervising Elder Chelmsford District, Mission Home.)

Robert E. Clark, from Lehi, Utah. Districts laboured : Hyde Park, Central London, Croydon. (Travelling Elder, Rod of Iron Group, Supervising Elder of Temple District.)

Central British Mission

APPOINTMENTS :

January 4, 1963

Carrie June Nish appointed Secretary to the President.
Coral Richardson appointed Mission Artist.

January 7, 1963

Goria Anderson appointed Auxiliary Secretary.
Merritt L. Bessey appointed Supervising Elder of Sherwood District.
B. Kent Harris appointed Publicity Director and Vanguard Co-ordinator.

January 9, 1963

Harold R. Bullock appointed Supervising Elder of Ipswich District.
LaVaa G. Taylor appointed Supervising Elder of Merthyr-Tydfil District.
Brent A. Earl appointed Supervising Elder of Nottingham District.
Doyle C. Buttars appointed Zone Counsellor of Robin Hood Zone.
Steven G. Porter appointed Zone Counsellor of Prince of Wales Zone.

January 16, 1963

John Roger Stone appointed Mission Accountant.

ARRIVALS :

January 22, 1963

Thomas Arthur Allen, from Salt Lake City, Utah, to Malvern Hills District.
Clair Barton Anderson, from Heber City, Utah, to Chester District.
Rebecca Katherine Bernards, from Salt Lake City, Utah, to Bolton District.
Robert Dion Olsen, from Ogden, Utah, to Nottingham District.
Dora Fawn Jones Peterson, from Bountiful, Utah, to Northampton District.
Rudloph Augustine Peterson, from Bountiful, Utah, to Northampton District.
Diane Rose, from Sandy, Utah, to Wales District.
Charles Curtis Smith, from El Sobrante, California, to North Wales District.
George B. Young, from Sandy, Utah, to Nottingham District.
Robert Rex Jensen, from Garland, Utah, to Leicester District.
John Loren Cullum, from Sunnyside, Utah, to Wolverhampton District.

RELEASES :

January 5, 1963

Edna Beth Peterson, from Idaho Falls, Idaho. Districts laboured : Mission Home, Leicester, Newport, Mission Home. (Secretary to President.)

January 9, 1963

Allen Ray Poulson, from Sanford, Colorado. Districts laboured : Leicester, Nottingham, Newport, Merthyr-Tydfil, Mission Home, North Birmingham. (Travelling Elder, Supervising Elder.)

Joel T. Bowen, from Salt Lake City, Utah. Districts laboured : Ipswich, Nottingham, Mission Home, Leicester, Mission Home. (Travelling Elder, Supervising Elder, Zone Counsellor, Vanguard Co-ordinator, Publicity Director.)

Iren D. Leavitt, from Las Vegas, Nevada. Districts laboured : Potteries, Birmingham, Sherwood, Mission Home, Nottingham, Mission Home. (Mission Artist.)

Chad L. Roderick, from Eugene, Oregon. Districts laboured : Wales, Leicester, Boston, Coventry.

Ronald D. Simmons, Provo, Utah. Districts laboured : Birmingham, Coventry, Norwich, Sherwood, Stafford.

Fredrick R. Hilsmann, Boise, Idaho. Districts laboured : Potteries, Chester, Stafford, Mission Home, Nottingham, Merthyr-Tydfil, Mission Home. (Travelling Elder, Supervising Elder, Zone Counsellor.)

Richard W. Cahoon, from Salt Lake City. Districts laboured : Norwich, Wolverhampton, Mission Home, Malvern Hills, Mission Home. (Travelling Elder, Supervising Elder, Zone Counsellor.)

Joseph Evans, III, from Salt Lake City, Utah. Districts laboured : Norwich, West Wales, Mission Home, Birmingham, Newcastle, Mission Home. (Travelling Elder, Supervising Elder, Zone Counsellor.)

Max W. Brown, from Burley, Idaho. Districts laboured : Norwich, Wolverhampton, Potteries, Mission Home, Chester. (Mission Printer.)

January 17, 1963

Donald Norman Hester, from Lubbock, Texas. Districts laboured : Potteries, Nottingham, Sherwood, North Birmingham, Malvern Hills, Northampton, Merthyr-Tydfil.

Leo Noland Mayoh, from Heber City, Utah. Districts laboured : Wales, Chester, Birmingham, Boston, Northampton, Nottingham.

Robert Farrar Query, from Monrovia, California. Districts laboured : Coventry, Birmingham, Mission Home, Sherwood, Mission Home, Newcastle, Wolverhampton.

Irish Mission

ARRIVALS :

January 22, 1963

Donald J. Runyan, from Arvada, Colorado, to Larne-Ballymena District.
Jerald R. Birkinshaw, from Salt Lake City, to Central Belfast District.
Robert G. Heater, from Yakima, Washington, to North Central Belfast District.
Ralph E. Taylor, from Corvallis, Oregon to Carrickfergus-Rathcoole District.

February 13, 1963

Rosemary Call, from Citrus Heights, California, to North Central Belfast District.
Charlotte Wood, from Missoula, Montana, to Holywood District.
Keith R. Dotson, from San Bernardino, California, to Londonderry District.
J. Dennis Green, from Salt Lake City, Utah, to North Belfast District.
Earl E. Green, from Ogden, Utah, to Londonderry District.

APPOINTMENTS :

January 1, 1963

David W. Evans appointed South Belfast District Leader.

January 18, 1963

Joan Baker appointed Secretary to the Mission President.

January 23, 1963

F. Jeffery Platt appointed Ulster Zone Counsellor.
Kenneth J. Christensen appointed Lisburn-Portadown District Leader.
John T. O'Reilly appointed Carrickfergus-Rathcoole District Leader.

February 13, 1963

John Robert Shields, appointed 2nd Counsellor to the Mission President.
Philip G. Condie, appointed Assistant to the Mission President.
Kenneth Christensen, appointed North Belfast District Leader.
J. T. O'Reilly, appointed North Central Belfast District Leader.
John P. Callis, appointed South Central Belfast District Leader.
Rondin L. Cannon, appointed Larne-Ballymena District Leader.
Roger F. Sullivan, appointed Rathcoole-Carrickfergus District Leader.
Raymond G. Hackford, appointed Travelling Elder of the Belfast Zone.
Larry E. Vest, appointed Ulster Zone Counsellor.
Robert J. Larsen, appointed Dublin District Leader.

RELEASES :

March 14, 1963

Larry E. Vest, from American Fork, Utah. Districts laboured : Belfast, Portadown, South Belfast, Aberdeen South, South Belfast, Isle of Man, North Belfast. (District Leader.)

March 28, 1963

Marsha Lynn Smith, from Ajo, Arizona. Districts laboured : Hamilton, Central Glasgow, Londonderry, Mission Home, Central Belfast. (Mission Recorder.)

March 29, 1963

Rondin L. Cannon, from Worland, Wyoming. Districts laboured : Londonderry, South Scotlad, Ayr, South Glasgow, Cranhill, Isle of Man, Central Belfast.
John R. Shields, from Tooele, Utah. Districts laboured : Kirkcaldy, Aberdeen, North Belfast, Central Belfast. (District Leader, Ulster Zone Counsellor.)

April 17, 1963

Judith K. Pratt, from Carey, Idaho. Districts laboured : Ayr, Dumbarton, Londonderry, Central Belfast.

North British Mission

ARRIVALS :

February 13, 1963

Jeannie S. Adams, from Culver City, California, to West Manchester.
Terry Lee Deneley, from Rock Springs, Wyoming, to Wirral.
David W. Gillett, from Capitola, California, to South Manchester.
Jack H. Dean, from Spanish Fork, Utah, to Lake.
William K. Corry, from Cedar City, Utah, to South Manchester.
Tommie J. Bradshaw, from Houston, Texas, to Liverpool.
Hugh B. Tanner, from Salt Lake City, Utah, to North Manchester.
Bertrum S. Dalton, from Denver, Colorado, to Kendal.
Charles Wesley Oliver, from Bountiful, Utah, to North Manchester.
Bob D. Newbold, from Midvale, Utah, to St. Helens.
Richard P. Ramusssen, from Salt Lake City, Utah, to Ashton.

APPOINTMENTS :

February 15, 1963

Raymond E. Sterger, appointed District Leader of the Ashton District.
Howard J. Allan, appointed District Leader of the Stockport District.
William C. Tobler, appointed Zone Counsellor over Zone III.
Mark D. Golder, appointed Zone Counsellor over Zone I.

North-East British Mission

ARRIVALS :

January 29, 1963

Henry Arland Baker, from Burley, Idaho.
Stephen Ariel Biggs, from Shelley, Idaho.
Mark Franklin Cheney, from Kaysville, Utah.
Charles Richard Clegg, from Salt Lake City, Utah.
Monte Roger Fautin, from Spanish Fork, Utah.
Lloyd P. Firth, from Tremonton, Utah.
John Thomas Johnson, from San Francisco, California.
Karl William Koenig, from Los Angeles, California.

January 30, 1963
Dearold Dewain Rich, from Bellevue, Washington.
Orville Otto Jeppson, from Weston, Idaho.
James Douglas Limb, from St. George, Utah.
William Ross Nichol, from Holladay, Utah.
Thomas H. Roberts, from Ogden, Utah.
Malcolm Grant Snow, from Salt Lake City, Utah.
Ralph G. Sorenson, from Smithfield, Utah.
Rex K. Stewart, from Spanish Fork, Utah.
Owen Alvin Walker, from Vernal, Utah.
Thomas Glyn White, from Midvale, Utah.
Robert Reid Young, from Midvale, Utah.

APPOINTMENTS :

January 6, 1963
Stanley Richard Beanion appointed District Leader of Stockton District.

January 7, 1963
Richard I. Magoffin appointed Zone Counsellor of Zone III.

January 14, 1963
John Shaw appointed Gateshead District Leader.
David Beecher appointed North Sheffield District Leader.

January 30, 1963
Calvin Sumsion appointed Second Counsellor to the Mission President.
Loran Cook appointed Assistant to the President.
Wendell Cottrell appointed Zone Counsellor II.
Vearle K. Frandsen appointed Zone Counsellor IV.
Dennis Heap appointed Blyth District Leader.
Stephen Giles appointed Sunderland District Leader.
Michael Preece appointed Sunniside District Leader.
Lyle Carter appointed York District Leader.
Douglas Dunford appointed Wakefield District Leader.
Michael Woodward appointed South Sheffield District Leader.

RELEASES :

January 11, 1963
Elaine Henderson, from Nampa, Idaho. Districts laboured : Burnley, Blackburn, Leeds, Grimsby, and Sunniside Districts.
Karent Bartoo, from Roy, Utah. Districts laboured : Liverpool, Preston, Middlesbrough, Sheffield Districts.
Arthur Mack Wagley, from Many, Louisiana. Districts laboured : Leeds, Newcastle, Bradford, North Manchester, East Manchester, Grimsby, Kolob. (District Leader of Newcastle, Zone Counsellor of Zone II.)
Kent James Telford, from Salt Lake City, Utah. Districts laboured : Leeds, South Manchester, Bradford, Liverpool. (Editor of Publications, Travelling Elder, Wirral District, Leeds, Hull, District Leader of Gateshead, Zone Counsellor of Zone IV.)

January 17, 1963
Larry W. Zangg, from Ogden, Utah. Districts laboured : South Manchester, Hull, Blackburn, Halifax, Liverpool, Middlesbrough, Sunniside, Halifax, (District Leader of Gateshead.)
Stephen L. Hansen, from American Fork, Utah. Districts laboured : North Manchester, Preston, Sheffield, Shields, Sunderland, Grimsby Districts.

January 31, 1963
Ronald G. Goodwin, from Shelley, Idaho. Districts laboured : Liverpool, Lake, Sunderland, Newcastle, Bradford, Gateshead Districts.

January 30, 1963
Ronald James Norton, from Ogden, Utah. Districts laboured : North Manchester, South Manchester, Sunderland, East Manchester, Chester, Gateshead, Kolob Districts. (Travelling Companion to Second Counsellor, Sunniside District Leader, Second Counsellor to Mission President.)

February 2, 1963
William Eugene Boardman, from Parognah, Utah. Districts laboured : Grimsby, Bradford, Newcastle, Blyth, Halifax, Sunderland. (Sunniside District Leader.)

South-West British Mission

ARRIVALS :

February 13, 1963
Ronald Eugene Hansen, from Twin Falls, Idaho, to Devon District.
Dennis Howard Kendall, from Preston, Idaho, to Devon District.
Robert Harold Layton, from Layton, Utah, to Swindon District.
Robert Duane Marley, from Pingree, Idaho, to Reading District.
Arlo Martin, from Clifton, Idaho, to Oxford District.
Thomas George Wilson, from Springville, Utah, to Bognor District.

APPOINTMENTS :

February 1, 1963
James R. Moss, appointed Assistant to the Mission President.

February 14, 1963
John Jones, appointed District Leader of the new Bognor District.
Kent Fitzgerald, appointed Travelling Elder.
Leonard Tripp, appointed Mission Accountant.
Judy Morrison, appointed Mission Stenographer.

February 19, 1963
George Scott Romney, appointed Zone Counsellor of Zone 4.
Gary Edwin Hassell, appointed District Leader of Oxford District.

RELEASES :

January 30, 1963
Albert Allen Peers, from Santa Barbara, California. District laboured : South Coastal, East London, West London, Bristol, Swindon, Plymouth, Royal Windsor, Portsmouth.

February 1, 1963
Craig Moyle Alder, from Salt Lake City, Utah. Districts laboured : Reading, Moyle, Cornwall. (Travelling Elder, Cornwall. Supervising Eider, Zone Counsellor, Assistant to the President.)

Scottish Mission

ARRIVALS :

January 31, 1963
Samuel Taylor Farnsworth, from Beaver City, Utah, to Paisley.
Kathleen Smith Farnsworth, from Beaver City, Utah, to Paisley.

February 12, 1963
Garry Edward Ancell, from Bountiful, Utah, to Central Glasgow.
Neil Raymond Moyes, from Salt Lake City, Utah, to Castlemilk.

February 15, 1963
James Kennedy Hollis, from Castlemilk, Scotland, to Kilmarnock.

February 26, 1963
Clifford Steele, from Salt Lake City, Utah, to Castlemilk.
Merlin Allan Blad, from Salem, Utah, to Johnstone.
Thomas Rex Dunn, from Annabella, Utah, to South Glasgow.
Richard Warren Hirsch, from Los Angeles, California, to South Glasgow.
Douglas Reed Nuttal, from Provo, Utah, to East Kilbride.
Garry Bernard Parry, from Malad City, Idaho, to Ayr.

APPOINTMENTS :

January 31, 1963
Gene Arlan Carruth, appointed Assistant to the Mission President, Zone Counsellor.
Stephen Wallace Gibson, appointed District Leader and Unit Leader of Hamilton District.
Donald Keith McCauley, appointed District Leader and Unit Leader of Easterhouse District.

February 26, 1963
David Ray Bateman, appointed District Leader of Clydebank District.
Robert Sigurdur Bogason, appointed Assistant to the Mission President, Zone Counsellor.
Mark Evan Cook, appointed District Leader of Glasgow District.
Ronald Booth Cutler, appointed District Leader of Renfrew District.
Samuel Rudgar Daines, appointed Mission Second Counsellor.
Kenneth Adelbert Harker, appointed Dumbarton District Leader.
Jeffrey Carl Jacob, appointed Assistant to the Mission President, Auxiliary Co-ordinator.
John A. Kerr, appointed District Leader of East Kilbride.
Glen Emery Nelson, appointed District Leader of Greenock District.
James Hazen Pingree, appointed First Counsellor.
John Terence Walsh, appointed District Leader of East Glasgow.

RELEASES :

March 1, 1963
Lilias Bellingham, from Falkirk, Scotland. Districts laboured : North Glasgow, Ayr, Dumbarton, Barrhead.

March 6, 1963
Virginia Meldrum, from Provo, Utah. Districts laboured : Dundee, Mission Office, Aberdeen South. (Secretary to the Mission President, Travelling Sister.)

March 15, 1963
Ann Rennie Hill Cavin, from Dundee, Scotland. Districts laboured : Central Glasgow, Central Edinburgh, Hamilton.

March 29, 1963
Steven Don Bennion, from Salt Lake City, Utah. Districts laboured : Ayr, Dumfries, Kircaldy. (District Leader of North Glasgow District, Assistant to the Mission President, Zone Counsellor.)
Paul Smith Christensen, from Huntington Park, California. Districts laboured : North Belfast, South Glasgow, Aberdeen North, North Scotland. (District Leader of Kilmarnock District.)
Wayne Glen Lanceford, from Orem, Utah. Districts laboured : Clyde, Dundee East. (District Leader of Aberdeen South, Assistant to the Mission President, Zone Counsellor.)
Daniel Patrick Howells, from Salt Lake City, Utah. Districts laboured : North Glasgow, Airdrie (Easterhouse). (District Leader of Central Glasgow, Assistant to the Mission President, Zone Counsellor.)
Jerald Bingham Shaw, from North Ogden, Utah. Districts laboured : North Glasgow, Airdrie, East Edinburgh, South Aberdeen. (District Leader of Ayr and Motherwell Districts.)

April 1, 1963
Louisa Alice Park, from Arrochar, Scotland. Districts laboured : Paisley, Kirkcaldy, Falkirk, Dunfermline, Ayr.

April 15, 1963
John Jeffrey Armstrong, from Redcar, Yorkshire. Districts laboured : Aberdeen, North Scotland, East Glasgow, Ayr, Clyde, North Glasgow.

April 22, 1963
Eric H. Madsen, from Salt Lake City, Utah. Districts laboured : Central Glasgow.

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THE FOG

Linnie F. Robinson

Oh, the stillness of the fog;
All the trees are shrouded, white—
Distant houses out of sight;
Not a whisper, not a sound,
Save my heart's low pound.

Friendly hills are curtained out,
And the valley far below
Is a place I do not know.
Not a movement, not a cry
Save my soul's lone sigh.

Feel the pulselessness of fog;
Helpless, man can peer and stare
Seeing nothing for his care.
If I open wide my door,
I am lost upon its shore.

Even heaven shuts me in,
For the sky is close and thick.
Day has burned without a wick . . .
And I long for breath of wind
That this weight of fog be thinned.

Courtesy, 'The Relief Society Magazine'

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